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THE NEW IDEAL

A Journal of Constructive Liberal Thought and Applied Ethics.

VOL. II. BOSTON, MAY, 1889. No. 5.

EDITORIAL.

STAR AND CROSS.

"THE time has come when all men shall be free!"
Thus in my dream an angel spake to me:
An angel on whose forehead gleamed a star,—
Beneath whose feet reclined a shattered spar.

Bright was her countenance, though dread her word!
Raptured I gazed, yet shuddered as I heard:

"I am Inspirer of the Modern Seer:
Science,—'Star-eyed,' men call me—and do well!
Secrets of Past and Coming Time I tell,—
Earth's child-conceptions fade now I am here!
In hope foundationless, alterne with fear,
Before the central scaffold of the years
Full long a time a thoughtless world has bowed.
Now see we clearer! clearer still shall see!
Down with the Cross!—here, wrap it in its shroud!
Haste ye, and bear it—wet with wasted tears—
Futile, as sign of Immortality—
To Arimathean Joseph's rock-cut tomb
(Where he for Greatness made in love fair room),
And fling it where its Victim's ashes be!
The *Star* henceforth be symbol—stars give light:
The Cross's origin was Lust and Night."

The vision smiled, and light upon me broke.
But some—"It thundered, not an angel spoke!"

JAMES H. WEST.

GENERAL TOPICS.

JOTTINGS.

IN our religion to be irreligious! In our dream of Freedom to be slaves! In our search for truth to be temporizers and holders-back!

THE word of Inspiration to-day is, Stand out where you belong, and thus help. This is what all have done who in the past have helped.

IT needs only for those who know, to speak out—for those who might, to take hold—for those who ought, to put ought into act—to see the Commonwealth of Man inaugurated.

STAND FORTH!

LOOK about on the moral and social needs of the world, on the world's intellectual and spiritual needs. Observe how the old gods have failed! Observe how man alone is powerful for his own uplifting. Stand forth, then! Be one against the world, if need be. Truth calls you. Morality demands your faithfulness.

WITH A ROPE OF SAND.

KNOWING yourself to be Liberal, yet still in public using the old words, singing the old songs, and speaking the old phrases which bind you, and help still to bind the world, with a rope of sand, to the inertias, the cruelties, and the weaknesses of the Past!—a rope which fails ever when men and women most need its strength. What a position!

HEATHEN PHILANTHROPY.

WE wish some one of our contributors would collate facts and passages concerning the founding of orphan-asylums, insane-asylums, hospitals, and similar philanthropies, among the ancients outside of Christianity. Every student knows to-day that such existed, in Italy, in Greece, in China, in India, even in ancient Mexico, centuries before Jesus lived; and it is high time that Christianity's oft-uttered claim to be "the first philanthropic cult the world ever knew" met decisive and unanswerable rebuke. The authorities will not be difficult to find.

A CONSPIRACY FOR GOOD.

"I LIKE your paper, THE NEW IDEAL," says one of our readers. "It is bright, original, suggestive, and edifying. It is a good thing to be in a conspiracy with all honest, thoughtful men and women to keep putting some jewel, or a small vein even of silver or copper, into the great and grand treasury of knowledge. Let us do our best to widen the skirts of light in this world, on which so many shadows still fall."

FOR SOCIAL FAVOR AND BUSINESS' SAKE.

WHAT shall be said of him who, in religion, merely for "social standing," or for "business' sake," goes with the throng,—denying the only *real* "Lord of Glory," the progressive Truth! There be who claim God, and yet smite God in the face. There be who claim "Christ," and yet deny the only *real* Christ,—"the Christ that was never crucified; the Christ that was never slain, the Christ that can never die." Be not of these. Be free.

THE FREE RELIGIOUS SOCIETY AT PROVIDENCE.

THE year's course of lectures before the Free Religious Society of Providence is about to close. During the winter many helpful discourses have been delivered. Earlier in the season, Mr. Conway, Mr. Salter, Mr. Hinckley, Mr. Mead, Mr. Potter, Mrs. Anna Garlin Spencer, with numerous others, were speakers; March 24, Mr. D. G. Crandon, Secretary of the Liberal Union Club of Boston, was the lecturer; March 31, Mr. B. F. Underwood spoke; and April 7, Mr. W. L. Garrison.

THE MODERN SCIENCE ESSAYIST.

SIX numbers of *The Modern Science Essayist* are now ready, carrying the series through the Evolution of Vegetal and Animal Life. The next number in the list, to be ready probably within two weeks, is "The Descent of Man," by Professor E. D. Cope, and this will be followed, before our June issue, by the "Evolution of Mind," by Dr. Robert G. Eccles. "A bright, bold little periodical," says one correspondent, concerning these essays. "They more than fill my extremest expectations," writes another, "and cannot help doing valuable work in disseminating modern ideas."

THE PRESENT WORK OF RATIONALISM.

IT is an era of Rational construction we live in. Every article yet printed in THE NEW IDEAL proves this. Diversant, tentative often, and in thought and method sometimes mutually opposed,—the articles our contributors have offered have indeed been all this; but all constructive; all seeking the better and firmer. And our paper is gaining ground. It is doing the *present* work of Rationalism, and is filling a need not otherwise met. Just here fits in well a recent word from Dr. Edmund Montgomery:

"I look upon THE NEW IDEAL as an endeavor to keep alive and to encourage the rationalistic movement, which in this country has led from Puritanism to Unitarianism and eventually to Free Religion. The premises yielded by science and willingly accepted by free-religious Rationalists, though they open many new vistas, do not yet afford sufficient material for the construction of a com-

plete world-conception. It seems to me to be the task of free-thought to harmonize as far as possible what may be called the intuitive totality of human experience with the positive scientific facts gradually being brought to light; also clearly to point out inconsistencies between present scientific conclusions, and show unexplored gaps in the field of scientific investigation.

ARE THEY CONVERTIBLE TERMS?

According to *The Universalist*, a man or woman, in order to be a Christian, must be an intellectual and scientific imbecile. We have no respect whatever for dogmatic Christianity; and as for naturally acquired social righteousness and the evolved spirit of human helpfulness and progress, we deem it much wiser and better, as well as nearer true, to call modern civilization "modern civilization," than to denominate it even "*ideal* Christianity." Yet we are loth to think, as *The Universalist's* language would imply, that "a Christian" and "a fool" are necessarily convertible terms, however much, in this scientific age, many men and women who take the name Christian would often seem by speech and action to suggest such thought. What *can* be deemed concerning the authors of such claims and statements as those in the following item recently printed,—it being appreciated that Mr. Nash is a young, prominent and "highly intelligent" clergyman in his denomination, and that *The Universalist* is a representative liberal Christian paper?

"Some one submitted the question to Rev. C. E. Nash: 'Do you believe in the resurrection of Christ?' The answer came like a bullet to the bull's-eye direct: 'Yes; to doubt that would be to drain the New Testament of meaning.' Had the answer been of the negative order, it would not have been the answer of a Christian."—*The Universalist.*

WHAT GOOD?

What good in getting vexed? What if the world does lag? Let us be serene. If we are doing all we can let that be enough. We and the world need every grain of energy, every last item of vitality, possible for us to hoard up. We need it, in our bodies and souls; and the world to-day in its progressive life. Could Garrison and Phillips ever have done their mighty work, facing for years the passionate, aristocratic mobs that howled in their faces, if they had worn themselves all out, persistently, with excitement and turbulence? But they were content to work—however in one sense passionately—yet on long lines. And serenity was theirs. Garrison kept the type clicking in his composing-stick, at work on his *Liberator*, even while the mob, club-armed, was howling at his printing-office door. And on another occasion, when the rope had just been around his neck, he was the coolest man in the demoniac streets. With a wave of his hand, and the calm front of his serene presence, Phillips quelled the frequent devil in his audiences—exorcised the fiend, and sent it headlong down a steep place into the sea, while the freed souls of his listeners stayed to be thrilled through and through by the persuasive accents of his tongue. Can we imagine Parker and Emerson doing their great work, if they had turned to "mouth back" at every carping religionist who banned them, or if they had fretted and fumed inwardly at every harsh word of reproach? if they had struck sparks in their hearts at every unmerited condemnation? In part, the very men who now honor him did, by their angry opposition, kill Parker, as surely as if they had thrust him through with a knife; but for the most part he was serene, and great. And as for Emerson,—"Good by, proud world," he sang, with heroic cheerfulness; "I'm going to my own hearth-stone, bosomed in the green hills alone. Thou art not my friend, O world,—but what of that? *I am thine.*"

UNIVERSALIST DEIFICATION OF JESUS.

We fear that Rev. Dr. Crowe, of the Universalist church, will sooner or later get himself into much "trouble." Can he not be sat down on?—disfellowshiped? He is indeed "a thorn in the flesh" to many of his clerical brethren. To sit down on a thorn, however,——! (How they would rejoice if the thorn would but "withdraw" *itself!*) Years ago we knew of the frequent dismay Dr. Crowe caused to the self-accredited dictators within his denomination,—even before he started his *Record*. We have long known him as a thinker and "progressive." And, from our point of view, we have held that he, like some few men still in the "Unitarian" church, has no moral right, through still burdening his thought and endeavors with the "Universalist" label, to limit the greater good work for man which, if utterly independent, he might accomplish. But he dares openly criticise, and this unsparingly, and by and by, when he fully realizes that there can and will be no vital reform "from within,"—that every year, on the contrary, the Universalist church is growing more and more "orthodox,"—year by year retreating, and still further retreating from its primal spirit and vantage-ground of truth-seeking and "reasonableness," till now it and the world must, according to some of its own latest statements, go speedily and everlastingly to wrack if the actuality of all the "New-Testament miracles" is not still implicitly held to,—he will perhaps step out and on. It is too heavy a load for any honest and progressive man, in any dead denomination, to bear—the curse of his brethren's backwardness and faithlessness; and of this not only, but of their open opposition also. But this is what Dr. Crowe himself just now says and criticizes:

"*Teaching the Deity of Jesus!* What else does the Universalist Publishing House mean by such language as it gave us in the Primary Lesson Helper for March 24,—'Jesus knows all your needs, but he wants you to pray to him!' Such language can hardly be accounted for on the theory even of extreme and irritable anti-Rationalism. It look like a genuine conversion to Orthodoxy."

THE WAY OF THE WORLD.

We have to accept it serenely; it is all we *can* do. Even Nature, in her laws of Evolution, is "conservative" to the highest degree. We wonder often at the world's carelessness, at its unkindness, as manifested towards its noblest and wisest thinkers—the leaders of humanity onward to higher things. It is not a new feature in history; there is no case with which we are to-day familiar that is not as old as man. Adler and Salter, Parker and Emerson, Garrison and Phillips, had their prototypes far back. Paine and Voltaire had theirs, farther back yet. Spencer and Tyndall, Galileo and Bruno,—Jesus and Socrates,—all had their prototypes,—even in the dim, prehistoric ages, doubtless. Even to the great Bard who sang along the Ionian shores, hunger and homelessness were common things. Yet after his death—men saw, and then would fain have honored him with highest honors.

"Seven cities warred for Homer, being dead,
Who, living, had no roofe to shrowd his head."

Those workers for the world to-day who are laboring in the most promising fields, the fields most necessary, are largely derided and rejected. The truth is kept down. Men still are fearful of the light. They think they are gaining something in holding to old religious and ethical thought. And they are gaining. *They gain mental ease; they gain spiritual repose.* But at the expense of Truth and Right! At the expense of the Holy Spirit of Progress and of Man! For the honor of God, for religious quietude, and for social prestige, cling still, O followers of the old! cling hard, and all together, to your Mediæval Darkness, fighting the opening of each loop-hole to the sun! In the darkness one man is as good as another. In the darkness one church, one religious belief, is as good as another. Let but the morning breeze, from Eastward ways, once blow through your Ossian halls and gloom,—and "theological uncertainty" would creep in! Yes, but *religious certainty* also: and men should stride quickly onward to good cheer, to harmony with law, and to beauty of life. Shall it be so always? In the highest things of the soul shall men always

be kept back? Even in the small Liberal camp must there be always the fearers of the open day, the doubters that the right is right, that truth is truth,—the ignorers of the fact that right and truth must and shall, notwithstanding all opposition, sometime prevail?

ESSAY.

For *The New Ideal.*

FREETHOUGHT AND ETHICS.

BY MRS. CLARA M. BISBEE.

It is interesting, in this particular epoch of the world, to observe the operations of Freethought. Deep-seated in the consciousness of our race is the right of the individual to assert himself. And I will say at the outset that I know no factor now in process of human evolution so important as this one of *selfhood.* But, while foreshadowed in the struggle of species after species for perfection, this highest order of phenomena known is yet dependent for expression upon forced environments. Thought may be free enough, the bent of the individual genius may be well determined, so that there would seem no obstacle to growth. But the obstacle exists in that very conservative force, without which Nature's work would count for nothing. The fact is, opposite forces hold the balance in this world's progression.

Yet, after all, the nineteenth century is to be marked an era of freethought; which means that the channels for the expression of freethought are more open than in previous ages. There is always that in one human heart which will respond to the outspoken sincerity of another. But old-time custom and present expediency have both lent weight to the suppression of the highest form of truth. More than all else has the selfishness of savage men withheld from the enjoyment of all what a few possessed. We need not look farther back than the Mediæval Ages to distinguish our freethought to-day as the offspring of martyrdom itself. But, while we hail this legacy of the few who died for unborn generations, we must bear in mind that unless securely guarded for its own end, the highest good of the race, this very legacy will be passed by us to our posterity corrupted.

I will explain. Connected with every virtue of life, and most certainly with this virtue of virtues, freethought, there is the "law of limit." Freedom exaggerated becomes license. There is no sadder sight than the extremes to which society is pushed to-day. It is said that all the roughnesses of life, from petty theft up to a dynamite conspiracy, are due to freedom! They have come *through* freedom—but freedom is limited by the moral law. When a man says, "I will be free at all hazards!" however conscientious he may be he will inevitably, at times, run against the great "Immutable in Nature." This done, his freedom may be said to assume the character, if not the intent, of license. Freedom in its loftiest exercise accelerates, while license retards, the progress of man. As freethinkers we claim that a man cannot work out the problem of his existence except *through* freedom. But there are naturally, at first, many and trying stages of growth. External force, for the sake of temporary order, must often be imposed. But this is transient. The internal will eventually rule the man. We know that criminals and the young have to be repressed in their frequent show of license as opposed to law. But look at the world's history, and you will find that normal lives (or those nearest normal) have become such only through the exercise of free-agency, which is freedom to follow what is willed. Physical force, outward restraints of whatever fashion, may do for a time,—but never, through them alone, will you evolve the ideal man. The day of unshackling must come before the live man will exist! And even after the outward chain is withdrawn, there will be large practising of license before full fruition shall arrive.

But I start out with the assumption that we, as individuals, have the right to seek truth in our own way,—and I would as soon condemn myself as another for attempting to arbitrate the world's thought. Let each one (man, woman, and child too) as far as possible think and speak for himself. We may safely trust the everlasting truth to the unbiased search of humanity. Who are you, to say that this or that is the eternal law? Strive for its unfoldment, and follow strictly its revelation as made known to *you,*—but leave it to others to act likewise! This only is fidelity. And call no man "infidel" if, faithful to *his* highest, he even reject, in this very Christian land, *all* the tenets of Christianity! It is more important that he should work out his own salvation in his own best way, than that, with his lips, he should confess the peculiar "Sonship to God" of a man whose loftiest testimony (according to tradition) favored just such sublime devotion!

But freethought, properly understood, will lead to character-growth;—and ethical culture is the prime work of man. Observe the process of this education. Before the wilderness can blossom like a rose, there is need of the woodman's axe and farmer's plough. The tearing down must often, of necessity, precede the building up! This age has been largely characterized by the tearing down process. The pioneer freethinkers (those always a step ahead of their contemporaries) have had this ungrateful task to perform. The world offers them no meed of praise. But when the truths they helped reveal stand almost in the light of universal truths; when, through Nature's wise economy, their bodily forms are resolved into the life of foliage and blossom and thus breathe sweetness back to us—then perhaps we dimly divine their service in the rough-hewn past! But freethought counts among its heroes both the iconoclasts and the patient builders. The former do their work for the latter to construct thereon. And it seems to me that the pioneers of freethought have now carried us along so far that to-day many of us can take each other by the hand and say "Brother," "Sister"! We can look each other in the eye undauntedly, as fellow-beings striving unitedly for the highest,—whatever that highest may be. And further, it seems to me that we all can now go to work harmoniously, through diversity, for the uprearing of a noble *character-edifice.* The single watchword must be character, good conduct,—"Ethics"!

When people shall leave all theological differences to bear their fruits, for better or for worse, in the life of the individual, at the same time trusting unitedly the All-Important Reality (which is the source of life and happiness), they will have gone a long way towards character-building. It is because I think this the essential to rightly constructed Society that I would, if I could, throughout the land, establish Freethought Associations for Ethical Growth. And they are rising spontaneously everywhere! They are the natural product of the earth's evolution. While I am in correspondence with a few Societies of this order, and know of many communities that await simply the magnetism of an intellectual and loving leader, I know also what dire tendencies are hither and thither present. The press of to-day has become so large an educator of the people that, so soon as one dares think himself untrammeled by an ice-bound creed, he formulates (by the law of opposites, and almost unconsciously) the new creed of "individualism." Now I concede all possible good accruing from first-class magazine, newspaper and book reading. But I protest as to the all-sufficiency of such in moral education. We will agree perhaps that intellect and heart must grow together, that knowledge and an extra stimulus of the will are both requisites to good. But who, I ask, will dare to measure his strength without *contact with the living humanity* about? For myself, I see no means to character-growth so powerful as the united aspiration *of the many* after good. I know no uplifting like this. Yet this, at its best, can only be the

incomparable product of a lofty friendship — certainly of a lofty sympathy for *man as man*.

There is this other phase of help which all men striving ethically should have: I mean the development of the altruistic nature which belongs to all. It is not enough, in this short life, that we be recipients of good. Nature retaliates on the simple egoist. We may read forever in the delightful solitude of home, or even gather inspiration from the multitude! But man is for usage in the world as well.

Let men and women associate on the basis of freethought and ethical culture. Let them come together certainly once a week, intent on search for some great truth, intent on solving the pressing problems of every-day life — and not for themselves alone, but for the great waiting world; and, with or without a stirring leader, let them prove themselves enthusiasts for the highest life! "Get and Give, Receive and Impart," their motto. None would be so low, ignorant or poor but strength would be given to impart; none would be so high, learned or rich but humility would be given to receive. It is to a democracy like this I look for delivery from the chaotic spirit of the times. Why these extremes in society? Why the warfare between religious sects, the nations and the homes? I can tell you. The best strength of years gone by has been expended on the *superficials* of life. The best work of our heroes has advanced us thus far only, that we see now, dimly, what the work of human *science* has to accomplish; — how with all man's trusting of the infinite, mere petition works no miracle. We have yet to learn and be satisfied with that only lasting miracle, the persistence of force! Let us, as little children, sit at the feet of Science, and of Science which will, first and last, cut out the rottenness of our heredity. It seems to me that the laws underlying human propagation are first of all to be discovered and applied. This will involve, always, the best possible adjustment of our present entangled relations.

This large life is little known as yet. It ignores the popular modes of alms-giving, treats the pauper scientifically and lovingly. It knows not caste, age, color, sex. Christendom calls it "Christian"; Freethought names it "human." It is broad enough for humanity. No Romanist, no Atheist, is excluded from full membership. Churches have their work to do; but can you point me to the unsectarian church? We must look to the *hall*, where masses may congregate for character-growth irrespective of creed; where the platform will consider every problem concerning human welfare. What shall save us from the evil of the world? What but a new life, fresh from the living fountain of truth and goodness? This life is to be generated not from without, but from within. Its germ is latent to-day with all, and awaits the stimulus which the Ethical Culture platform gives. Of one thing all are certain, viz., that a life is before them to be lived. Why not then, if possible, make it worth living? There are conditions of happiness which, with vigilance, may be both learned and respected. The end, then, is such conduct as will secure the largest possible amount of happiness. Such conduct merits the name of good.

Now it seems to me that, while Nature herself through dire experience will guide communities and nations — all humanity, in fact — to this end, the best plan for common-sense individuals is to settle down at once and actively to the ethical culture of the small circles in which they move. And with little expense every town may be provided with this speedier means to human happiness and progress. Let us see, in every town, a band of men and women untrammeled by authorities, old or new, and linked, not formally by law, but by the strength of their higher loves, in *the pursuit of knowledge and practice of right*. Let meetings be held weekly in the different homes, — and be it understood that each will offer his best gift, in speech or action, for the good of the whole. Should there be dearth of speakers, open the meetings with readings from Spencer's "Education," Emerson's essay on "Friendship," and the like. Gradually, the great problems of the day will press for consideration, and members will be voluble enough. Call for stimulus, occasionally, from fresh minds abroad, and you will have the ideal Ethical Culture movement thoroughly inaugurated.

GENERAL CONTRIBUTIONS.

THE FREEDOM OF FATE.

Fate is supreme in the universe of matter. This stone by the wayside seems a solid, independent body, but it is only seeming; countless forces have made it what it is, and, subjected to a certain temperature, its particles would fly asunder and cease to exist as this particular stone. Fate, necessity, everywhere, — this is the interpretation of natural science; transitory appearances, but no real persistence of individuality. Absorbed in the vision of matter and material forces one becomes a fatalist, and begins to doubt the possibility of freedom even in the realm of mind.

Regarded separately, material bodies and forces are limited, dependent, fated. But regarded in their totality, as a whole, the very necessity by which they are governed is sure to pre-suppose freedom, the freedom of Spirit, seeking to elevate matter out of its bondage with intelligent self-activity.

Uniting the two, Matter and Spirit, man is at once the victim of Fate and the heir of Freedom. He is tyrannized over by the circumstances of race, climate, ancestry, temperament, the accidents of fortune, unforeseen consequences resulting from his own deeds and the deeds of others, — multitudinous influences that shape his life and affect his character. We are held down to a fixed place by the whole weight of the universe, with whose eternal laws we must first place ourselves in harmony before we can overcome Fate, and begin the ascent out of its realm into that of Freedom. It is difficult to find the dividing line between the two, to distinguish between that which one is fated to be and to do and that which is the result of personal choice, or free-will. The hypothesis that no such dividing line exists, that free-will is impossible, is denied as stoutly by the facts of human experience as the fatality of circumstances is asserted.

To form and to execute purposes freely, within certain limits, is the essential characteristic of personality. It is that which distinguishes man from all other natural beings, and gives him the sovereignity over matter. "So far as a man thinks he is free."

Man, as a finite being, is passive, dependent, fated; as an infinite being, endowed with intelligence and volition, he is self-active, independent, free. Materially and physically he is subject to the same limitations as the plant and the animal; spiritually, he can convert these very limitations into a means of inward growth and development.

Relations to our fellow-men lie at the basis of personality, and, so far from limiting our freedom, are the means by which we rise out of the narrow life of the individual into a life that is universal.

Man is greater than heredity or environment; there is that in his soul which was not made by these, that shakes off their chains, and enables him to become a liberating force in his own life and the lives of others. The spiritual life begins in a reaction against the physical, rising out of it, and transmuting it into its own essence, as the plant transmutes into flower and fruit the gross soil wherein it is rooted. The soul of an artist's work is not the marble, nor the canvas, but the idea that transfigures the material; the essence of a man's character is not heredity nor environment, but the inward force manifested in their use and transformation.

If we would shut out Fate from our lives, the Fate of material things, mutually exclusive and mutually destruc-

tive, we must live united with each other. Our latent capabilities of love and sympathy must be developed until they include, not simply those who are nearest and dearest to us, but the whole human race.

Freedom, as applied to intelligent being, is self-control. The mind is free to will, but may not have the power to execute what it wills in the external world, frustrated by other finite intelligences, or by its ignorance of Nature. In one sphere only, that of his own moral being, can it be said of man that to will is to execute; that the effort is itself the consummation of the end desired. The effort to be virtuous is actual virtue, though followed by no external result. Strengthened into a habit by repetition, the effort becomes a constituent of the character. Fate, whatever form it assumes, cannot compel me to do what I know to be base and unworthy of myself.

Here, finally, is a realm of Freedom, including Fate as a necessary element of an organic whole. Evil and Good, Fate and Freedom, Finite and Infinite, are terms mutually contradictory. Their truth lies in a unity that transcends their differences. My act is good because of the evil in it that I have conquered; my will is free because of the Fate in it that I have overcome. Fate is for Freedom, but Freedom is not for Fate. ELLEN M. MITCHELL.

SUPERNATURAL ETHICS IRRATIONAL AND IMMORAL.

REASON seeking to build on verifiable experience instead of Faith determined to rest on traditional authority. This has ever been the true issue of the revolutionary war so persistently waged by Rationalism against dominant persuasions.

To find historical proof for this assertion we have not far to go. Robinson, the venerable pastor of the Pilgrim Fathers, admonishing them on their venturesome departure not to follow the reformed churches, that "will go at present no further than the instruments of their reformation," but to "be ready to receive whatever truth shall be made known to you from the written Word of God," was really appealing to their own living experience in the interpretation of the otherwise dead or stagnant letter of tradition. And we, who with fervent admiration have listened to Emerson's nature-inspiriting voice, are keenly aware what complete liberation from traditional trammels the rightful heirs of this manner of thinking have since then attained; — attained by dauntlessly trusting the vivifying light of actual experience.

Not a few adherents of The New Ideal trace their spiritual lineage from this Puritanic reliance on self-experience, through Unitarianism and New-England Transcendentalism, to a purely humanitarian creed, awaiting its definite, science-grounded formulation from rationalistic thought. To these believers in the ethical mission of man the mere sceptical criticism of ancient world-conceptions can afford no satisfaction. Their zeal is kindled, not by doubt, but by an ampler and deeper appreciation of the facts and possibilities of manifest existence. Rationalism with them — unlike the all-atomizing, soul-dispersing, culture-negating disbelief of the eighteenth century — comes to its liberating task reverently freighted with all the soulful* acquisitions of cultured humanity.

There can be no doubt, nowadays, that radical thinkers are fully convinced that the conclusions of genuiue Rationalism should claim as their sanction solely the experienced order of nature; and that, consequently, conclusions cease to be rationally valid when drawn from nature-transcending suppositions. Reason has to take its premises from the tested truths of nature. It is a spurious Rationalism that fancifully makes up its grounding suppositions, or that accepts them on trust in sheer deference to time-honored usage. Protestant Rationalism, in this latter respect, differs from Scholastic Rationalism only by possessing in the heterogeneous aud discrepant biblical narratives a far more elastic and plastic basis, than ever was allowed by the Roman church. Rationalism, true to itself, strives to understand the present constitution of things from its own ascertainable manifestations. It does not aim to explain the world by forcibly fitting given phenomena into some preimposed formula. Without traditional bias it seeks to frame a consistent and comprehensive hypothesis, that may intelligibly account for the concatenation and significance of the multitudinous facts and occurrences that make up the complex web of our inner and outer experience.

Thus, when Rationalism ventures to assume on its own responsibility the existence of a supreme Intelligence, it has to do this on the same ground and in the same spirit as science, when, in its endeavor to explain certain physical occurrences, it assumes the existence of a luminiferous ether, or of some other physical agency. In this latter instance, an enduring existent endowed with certain properties is hypostatized, in order to account for a circumscribed complex of natural phenomena. In the former instance, an enduring existent endowed with certain attributes is hypostatized, in order to account for the entire complex of natural phenomena. The assumptions of the physical hypothesis are scientifically justified by being conceived in analogy to the already ascertained existence and properties of elastic media. And, even so, the assumptions of the psychical hypothesis would be justified if conceived in analogy to the already ascertained attributes of known intelligence.

I confess, I do not understand the position of those agnostics, who, while neither affirming nor denying the existence of a supreme Intelligence, give, as reason for their suspense of judgment, that the problem lies outside the province of science. If it is scientific to assume the existence of some kind of substratum as bearer of physical and vital phenomena, and of some kind of efficiency as the force or energy actuating it, surely it is just as scientific to assume the existence of a supreme Intelligence, provided such a supposition affords a rational explanation of the appearances and doings of nature at large.

In this connection it is highly important to notice that philosophical Agnosticism differs essentially from religious Agnosticism. When we philosophically profess to be ignorant regarding the absolute nature of the Reality behind or above phenomena, — ignorant, namely, of its mode of subsistence irrespective of our conscious realization of it, — we are placing ourselves on an entirely different agnostic plane, than when we maintain that it forms part of our human lot to remain scientifically undecided whether or not this absolute Reality is a supreme *Intelligence*, or an omnipotent *Will*, or a first *Cause*, or an ultimate *Energy*, or in fact anything analogous to that of which we have actual experience. In this latter case we clearly have positive experiential data — completely absent in the former — whereby to judge and definitely to decide, whether or not by means of legitimate analogical reasoning the working of this or that agency of the kind asserted can account for the phenomena, for whose explanation it has been hypostatized.

To genuine Rationalism, hypothetically assumed agencies are frankly what we know them otherwise naturally to be. "Intelligence," for example, means here unequivocally the same faculty we know as such in ourselves; and not some imaginary faculty of a wholly disparate nature possibly possessed by some unknown being. In a similar manner, "Goodness" can mean only the same kind of sentiment we have experience of, as evincing itself in our relations to fellow-creatures; and not some utterly incongruous affection of a supernatural order, believed to shelter us in an incomprehensible way from the blind atrocities of nature.

* It need hardly be mentioned that the term "soul," as here used, does not signify a special spiritual something separable from the rest of our individuality, but simply that complex of emotional thought which carries with it the consciousness of Self, as a unitary being aspiring rationally to realize and to enrich its natural relations to the outside world in general and to fellow-men in particular.

We are thus by no means doomed to religious Agnosticism; but are evidently in a position decisively to determine whether or not anything like Intelligence can possibly be the absolute Reality underlying nature; and whether or not our moral propensities can be derived from an eternal creative Source, animated by a sentiment analogous to what we call Goodness.

Those Rationalists who aim to enthrone Intelligence as the supreme power, naturally rest their arguments on analogy to human intelligence. It seems to them obvious that, human intelligence being a faculty capable of forecasting intricate and distant ends, and of ingeniously contriving the necessary means to realize them, it must be likewise Intelligence — though of a much more exalted and powerful type — that forecasts the ends of nature at large and realizes them by means of its own.

Leaving, for the present, more recondite considerations out of sight, the plain analogical proposition just stated forms the gist of the reasoning usually brought forward by supporters of the Intelligence-theory. And it is a fact that, to most minds, such reasoning has proved convincing. Yet, on closer examination, it certainly turns out that for manifold reasons our intelligence cannot possibly be itself the agent which puts to work our bodily machinery, through whose instrumentality those contemplated ends are actually realized. How, indeed, could, for instance, a faculty of consciousness manage to use intelligently a most intricate organic instrument, of whose construction not only, but of whose very existence it is not in the faintest degree immediately conscious. Who can deny that we take no notice whatever of our brain, when we move our limbs intelligently? — nevertheless, such movement is certainly due to the actuation of definite parts of the brain-mechanism.

But, even if the conscious something we call Intelligence did really possess, in some inconceivable manner, motor and technical abilities, the analogy here attempted would still be fatally deficient. For, in contrasting the works of human skill with those of nature, it is easily discovered that, in order to fashion the given raw-material into contrived machines or works of art, human intelligence — granting for argument's sake that it is the actual working power — has to use as instrument of perception, and as an indispensable mechanical tool, a body most specifically preadapted for such a task. The works of nature, on the other hand, are in no way fashioned with the help of an organically preadapted instrument; but, obviously, by the direct play of forces immediately active among the elements of the given raw-material.

Critical thought — after due deliberation and despite all the inveterate, elaborate and voluminous argumentation to the contrary — will have to declare absurd the attempt to imagine any kind of intelligence having the slightest likeness to what we know as such from actual experience, to be capable of shaping into specific forms, *without aid of an organically preadapted instrument*, the raw-material manifestly used in works of nature; — absurd, indeed, the fiction of an intelligence like our own existing in any manner detached from a corresponding organism.*

It follows as a matter of course, that, if Rationalism cannot legitimately assume a creative or even a mere artistic Intelligence as originator and sustainer of the world we know, it can with still less right assume an infinitely intelligent Goodness as source of the morality found in operation among us.

But, unmindful of this weighty and indeed decisive consideration, and laying moreover no immediate stress on the presence of evil and suffering in our world, utterly incompatible with all-powerful good-will, let us for a moment yield to the ratiocinative proclivity of deriving all natural facts and occurrences from a pre-existent and all-efficient Totality; and let it then be candidly asked: whether, according to our experience of morality, it could possibly have been an ethical sentiment or aim that induced an omnipotent being to fritter away his holy rest and all-sufficient perfection in an outcast creation, so egregiously inferior to himself, and whose very existence is depending from moment to moment on commotion and strife? Surely such a wanton self-debasement and cruel display of creative whim would — in conformity to all acknowledged ethical judgment — be pronounced unethical in the highest degree, and could therefore nowise be rationally held to constitute the source of the evil-neutralizing efficiency slowly and tardily developing among us as morality.

The traditional custom of deriving our ethical propensities from a supernatural source of eternal Perfection is, then, neither rationally nor morally justified. It is in the natural development of our own faculties that we have to seek for an explanation of the wondrous power we alone of all known beings have acquired; — the power of rationally overcoming the blind stress of mechanical necessity, and of sympathetically and dutifully merging our individual existence in the great common life of our race.

EDMUND MONTGOMERY.

*To those versed in Natural Theology and Metaphysics, the artless reasoning here used will no doubt appear preposterously inadequate for the settlement of so abstruse, profound and solemn a question. But, though on other occasions I have not shirked entering into the subtilties of more speculative discussions, I deem the above consideration sufficiently strong in itself when viewed from the rationalistic and scientific standpoint.

BRAVE ART THOU IN ANOTHER'S SPEECH.

BRAVE art thou in another's speech,
To borrow grace that is not thine:
The dark sea curls upon the beach —
Thou fear'st its swelling line!

Paths nobly trod by other feet,
Skies large with faith of highest souls,
Within thy heart e'er vainly meet:
The sea unanswered rolls!

Dar'st not, O Voyager, set sail?
Not dubious grown where evils are
Make heavenward wings of every gale
And weapons of sea and star?

Dost know, clouds are not clouds to him,
Nor hindering chains the chains that bind?
Erewhile the backward ways are dim —
The sea no more is kind!

HORACE L. TRAUBEL.

WASSON'S ESSAYS.*

LEE & SHEPARD have done the thinking public great service in publishing the Essays of David A. Wasson, with a biographical introduction by Mr. O. B. Frothingham. Mr. Wasson's writings have always been highly prized by deep thinkers, though they have never become popular, both because his opinions ran somewhat counter to the general current, and because he never acquired an easy literary style. But he was a keen observer of his own times, and studied all questions so deeply and so conscientiously that however we may dissent from his conclusions, we are elevated and instructed by the thoughts which lie on the way to them.

The Essays in this volume treat of the most important moral and social questions. Those who have been accustomed to consider their author as a radical of the radicals will be surprised at their religious and conservative tone. In his introduction Mr. Frothingham has given an analysis of Mr. Wasson's views. It is an extremely difficult task to find the underlying root of all his theories. I think that the Calvinism which surrounded his early years sank deep into his soul and colored all his future thought, although he escaped from its narrow limitations. No man has so well understood the power and the weakness of that wonderful engine of human thought. He had been in its grasp and escaped from it, yet he felt its strength and knew

* *Essays Religious, Social, Political*, by David Atwood Wasson. With a Biographical Sketch by O. B. Frothingham. Boston, 1889. Pages 393, $2.50.

that it was not a fiction of lurid fancy, but an outgrowth in the Evolution of Human Nature.

Mr. Frothingham, in his sketch, has given us rather the thinker than the man. We hardly find here his rich personality, his passionate warmth of temper and feeling, his subtle charm of nature, by which he held fast in the bonds of affection those who differed from him most in opinion: but it is a masterly analysis of his relation to current theories.

The Essay on Woman, which closes the volume, will attract many readers. It is full of beauty, and shows his earnest desire to justify the being of Woman on his own ground. Yet it gives one a painful sense of effort to build up a theory of his own, rather than a frank observation of the real facts of nature and society. It is the Woman of his imagination, not Woman as she knows herself, that he presents. He is far more at home in the discussion of purely spiritual themes, where he shows unequaled breadth and insight.

But the most important and most delightful portion of the book is the opening chapter, containing his autobiography during the period of childhood and youth. Nowhere has appeared a more perfect picture of characteristic New-England life under the domination of the old Calvinistic theology than in this story, which is told with the greatest frankness, tenderness and simplicity. It is invaluable to any one who would study the history of religious life and know why the Calvinistic church yet keeps such a hold in our community, and how inevitable and beneficent has been the revolt against it. It gives the key to Mr. Wasson's own life and character, and must find a responsive echo in many a breast. Carlyle says the only comfort one man can give to another is, "I too have suffered and done the same." This sketch will help many a poor soul struggling in the same slough of doubt and despondency through which he passed.

We commend the book heartily to all earnest seekers after a knowledge of the deep things of the human heart and mind. EDNAH D. CHENEY.

JUSTICE AND TAXES.

UNJUST laws lessen the authority of just and wise ones, rob the laborer of his honest earnings, and tempt the wronged to protect themselves by lying. We all know that these evils are actually caused by our system of State and local taxation. One of the best judges, Mr. J. A. Lane, estimates that about two-thirds of the personal property in Massachusetts and New York escapes being taxed, as required by law, because the owners do not make the full and honest returns called for by the assessors. Such returns as are handed in are, in great part, made either by trustees, who have no motive for concealment, or in regard to property not easily hidden. It is easy to say that the only remedy needed is honesty. If you acknowledge that you own stock in railroads, mines or factories outside of the State, you are taxed according to rates which would, I should say, be at least 40 *per cent.* lower if all your neighbors made full returns. I have a friend who actually did tell all the assessors wanted to know; and they had no choice but to tax her so heavily that she was obliged to leave town, after being told, by those from whom she asked advice, that she had made a fool of herself. Her willingness to pay her own tax obliged her to pay those of her less honest neighbors. The law obliged her to cheat or to let others cheat her. And her tax was particularly unjust, because she would not have been liable if she had put all her money into railroads in Massachusetts. There is no tax here on a share in the Fitchburg R.R., except that paid by the corporation; but C. B. & N. stock is taxed here and out West also. Double taxation is utterly unjust.

I do not, however, insist on a single tax, either on land or on all real estate. The owners of such property are taxed heavily already, especially farmers and mechanics. Both of these useful classes are now burdened so heavily in Pennsylvania, by a system which taxes scarcely anything but real estate, that Govenor Beaver points out the danger of driving them out of the State. Mr. Atkinson, in speaking of "Reforms which do not Reform," in the *Forum* for February, estimates that, in Boston, taxing only real estate would raise the rate from $13.50 per $1000 to $17.75; taxing only land would make it at least $33.00; and these rates would be doubled if the national revenue also had to be raised by direct taxation. Even if only the State and local taxes there were levied entirely on real estate, a mechanic who owns a house worth $4000 would find the tax on it rise from $54.00 to $71.00. In the town where I live, a farmer who owns buildings assessed at $2000, and land assessed at $10,000, would have had to pay in State and local taxes, if they had been all levied last year on land, $544.00; or, if they had all been on real estate, $307.00; instead of, say, $148.00 paid actually; for the rate would have been in one case $25.59 and in the other $54.45, instead of the $12.40 adopted. Reducing all our taxes to that on land would have made our local rate over ten *per cent.*

The obvious objections to taxing farmers or mechanics so heavily are increased by another consideration. If all the houses now vacant in our town were to be occupied by large families, there would be need of one or two more teachers, as well as of more books and other supplies for the schools. There would also, in all probability, be an increase of expenses in the Fire and Police departments; and people might be brought here who would have to be supported at the Town Farm. This increase of expenses above what it would cost us to have the houses remain empty, ought to be paid by the new comers. Some or all might fail to buy or bring any property which we could tax; but they ought all to contribute according to their means. So ought all the old residents. Such a farmer as I spoke of ought not, if he owns no property but his $12,000 farm, to pay so much as the owner of a house worth $10,000 and land worth $2000, who has plenty of other property outside of the town. The problem, how to tax the rich sufficiently without over-burdening the poor, is a very difficult one; but I hope that what I have to suggest further may assist its final solution.

Suppose, in the first place, that we retain sundry taxes which people are accustomed to pay, like those on real estate, banks and other corporations, machinery, ships, goods and other stock in trade, horses and live stock, carriages, and household furniture valued at more than $1000, the poll tax, and the fees for licenses, especially those for peddling, keeping dogs, and selling liquor. The last fee should be greatly increased in amount; and there should be no more exemption of churches from taxation.

Then, second, suppose we follow a plan, now actually in force, to some extent, in Pennsylvania and New York, and earnestly advocated by John Stuart Mill. I mean that of taxing all real estate which may be inherited or left by will, together with all personal property mentioned as a bequest. This at least could easily be done here; and there should be an exemption for the benefit of poor people who may thus become owners of a cheap house which has been their home; but any one else could afford to pay a tax of ten *per cent.*, especially as in such case the acquisition is not so much due to any merit of his own as to the care taken of his interests by others. To find the amount which would be yielded by this tax, we should remember that the average length of life from birth is thirty years; while forty of adult life may be expected by whoever reaches the age of twenty-one. Thus at least one-fortieth of all property, on the average, changes hands, in consequence of the owner's death, every year. Some is kept longer than forty years, but most of it not nearly so long. As Massachusetts has more than $1,400,000,000 worth of real estate, and as the amount of taxation levied on bequests of personal property would more

than make up for what would be lost by exemption of homesteads, it follows that the revenue from the plan here proposed would be at least one-four-hundredth part of $1,400,000,000 or $35,000,000 annually. The total amount for the whole State would vary but little year by year; and it might all be paid into the State treasury and then distributed among the cities and towns, as is now done with the bank and corporation tax.

The measures thus far suggested would, if I have calculated the various sums correctly, yield all the present revenue, except about one-half of what now is gained by taxing personal property. In order to make up this deficit, we might adopt a plan which is favored by Mr. D. A. Wells, and would, says Mill, be "one of the fairest and most unobjectionable of all taxes." We might make heads of families, as well as persons not living in families, contribute according to the value of the real estate occupied merely as a residence. Such a tax would be perfectly just; for empty houses cause much less expense than occupied ones to the community. The poll tax is quite as much as ought to be levied on the head of a family whose residence is not worth so much as $3000; but whoever has as good a house as that to live in, whether as owner or tenant, can afford to pay something; and if it is worth $25,000, he may reasonably be considered able, with the same comparative amount of inconvenience, to pay much more than five times as much as if the dwelling were worth but one-fifth of this sum. The rate would have to be determined, as now, by the assessors; but it might be well for the legislature to provide that it should never be more than $10.00 per $1000. The maximum would seldom be reached; but it would perhaps be advisable to enact a sliding scale, — for instance one directing that for every dollar levied on a $5000 house, there should be $1.05 on a $6000 one, and so on up to $1.25 on a $10,000 one, $2.00 on a $25,000 one, etc. I do not of course insist on these details, but give them merely to illustrate the general method.

By adopting substantially such a plan as this, we might be able to abolish all temptation to cheat the assessors, without laying any additional burden either on any poor man or any one, however rich, who now makes full and fair returns. The tax-dodger would have to pay more; and thus his neighbors could be allowed to pay less. Setting investments free from all danger of a double tax would encourage industry and economy. In short, there would be an immense advantage to our national growth in prosperity, as well as in morality.

FRED. MAY HOLLAND.

THE PHILOSOPHY OF FREE RELIGION.*

III.

BY FRANCIS E. ABBOT, PH.D.

§ 9. THE importance of the Theory of Universals in the past, present and future development of philosophic thought cannot be overstated. Every philosophy has grown out of some form of this theory, consciously adopted or unconsciously inherited, as its very life-germ; and every philosophy must follow out the line of development which its own peculiar form of the theory marks out for it beforehand. The character of its Theory of Universals moulds, controls, and predetermines the character of its Theory of Knowledge and its Theory of Being; and it is the union or fusion of these three theories in one comprehensive whole which constitutes a philosophy. Ignoring, therefore, all minor distinctions, it is necessary at least to glance at three great and fundamentally different forms of the Theory of Universals, which for convenience may be styled the Greek, the German, and the American.

§ 10. The Greek theory recognizes the UNIVERSAL in its threefold reality as the GENUS, the CONCEPT, and the WORD, although without sufficiently distinguishing these one from another. It teaches that the Individual Thing is alone real, as the unit of existence and of knowledge alike; but it also teaches that the Universal, as sum of all the real characteristics or marks which are common to all things of one kind, exists whole and entire in each individual thing of that kind, and alone constitutes its intelligible reality as a fact in Nature. This is at least to conceive the Genus as depending on man neither for its existence nor for its intelligibility, — as being the real intelligible essence of the individual thing in itself, and, as such, an ultimate origin of the Concept and the Word. Hence this undeveloped Greek theory, teaching the *Reality of the Universal in the Individual Thing*, has been for centuries fittingly denominated REALISM.

§ 11. The German theory recognizes the Universal as the Concept and the Word, but denies it altogether as the Genus, — denies it, that is, as a reality in a real Nature known by Man, yet independent of him. It teaches that the Individual Thing in Nature, even if it exists, cannot be known either in itself or in any of its real relations, internal or external. It teaches that the Universal is absolutely nothing but the work of human reason, has no real existence except as the Concept and the Word, and, as such, has nothing to do with individual things in themselves, which cannot possibly be known to exist. It teaches that the Concept and the Word have no ultimate origin but Man, and that the notion of real intelligible genera in Nature, existing independently of Man, is a monstrous fiction of mere untutored imagination or "common sense." Hence the German theory, teaching the *Mere Ideality of the Universal in the Concept and the Word*, completely extinguishes, merges, or absorbs the Genus in the Concept or Idea, and has long been fittingly denominated CONCEPTUALISM or IDEALISM.

In this German theory of Universals lies the deep, secret, and generally unsuspected source of all modern AGNOSTICISM, a result which was uncritically accepted, ready-made, by Spencer and Huxley from Hamilton and Mansel, borrowed by Hamilton and Mansel from Kant and the post-Kantian Idealists, and originally developed by Kant out of Hume and other adherents of Scholastic Nominalism.

§ 12. The American or Scientific Theory of Universals, like the Greek theory, recognizes the Universal in its threefold reality, but in a much fuller, higher, and profounder sense. The Word is the UNIVERSAL OF SPEECH; the Concept is the UNIVERSAL OF THOUGHT; the Genus is the UNIVERSAL OF BEING. The Word speaks the Concept, and the Concept thinks the Genus; the content or meaning of the Word is identical with the constitution of the Concept, and the constitution of the Concept (provided this be verifiable or scientifically true) is identical, so far as it goes, with the constitution of the Genus. The Genus itself is not a mere sum of characteristics or marks common to all things of one kind, and therefore real in a lower sense than the things themselves; on the contrary, it is *the self-related organic whole of many real things in one real kind*, and therefore precisely as real or concrete as they. So defined, the Genus, or Universal of Being, and not the Individual Thing as such, is alone real. It alone is the real unit of all known existence, and therefore constitutes an indispensable co-factor with the understanding in originating the Concept and the Word; while the individual thing can neither exist nor be known out of necessary relation to its kind, but can exist and be known only in, with, and through its kind, which, again, can exist and be known only in, with, and through a higher kind. What is known through the Concept and the Word is never the *independent, isolated, or unrelated thing*, nor yet the *common essence of many unrelated things as a mere abstraction*, but always the *concrete kind of many interrelated things as one self-related reality*. Hence it is not true, as the Greek theory teaches, that the Universal exists whole and entire in *each individual* of the same kind; on the contrary, it exists only in *all the individ-*

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uals of that kind, as necessarily united in the Genus or Universal of Being. Neither is it true, as the German theory teaches, that the Universal has no real or intelligible existence in things in themselves, that is, in Nature as a reality independent of Man; for this is to deny the very possibility of science, as verified knowledge of such real Nature. Hence the American theory, teaching the *Reality of the Universal in the Concrete Kind or Genus, as the Sole Object of the Scientific Concept and Sole Meaning of the Scientific Word*, and thereby preserving all the truth, while correcting the errors, of both Greek and German theories, is fittingly denominated SCIENTIFIC REALISM.

§ 13. These three fundamental forms of the Theory of Universals, therefore, may be shortly contrasted as follows: —

I. The Greek theory teaches that the Individual Thing-in-itself is the ultimate reality, but that the Universal is also real, in a lower sense, as the known essence of the Individual Thing-in-itself.

II. The German theory denies that the Individual Thing-in-itself is known at all, and teaches that the Universal is real only in the Concept and the Word.

III. The American theory teaches that the Universal is equally real in the Word, the Concept, and the Genus; and that the Individual Thing and the Universal Kind are known, each *in* and *with* and *through* the other, in the GENUS-IN-ITSELF. The Word, the Concept, and the Genus are the ultimate molecules of universal human knowledge; and universal human knowledge itself, in its purified form as science, is all reducible in the last analysis to KNOWLEDGE OF THE GENUS, — that is, to knowledge of the innumerable genera, classes, or kinds of existence which together constitute the Universe or Highest Kind (*summum genus*).

Thus each of the three theories determines in a different way the OBJECT OF KNOWLEDGE, and thereby predetermines a different THEORY OF KNOWLEDGE and THEORY OF BEING. To the Greek theory, the sole object of knowledge is *the Universal in the Individual Thing*. To the German theory, the sole object of knowledge is *the Universal in the Concept or Idea*. To the American theory, the sole object of knowledge is *the Universal Kind and the Individual Thing as necessarily correlated in the* REAL GENUS-IN-ITSELF.

§ 14. For all present purposes, it must suffice to exhibit, without criticism or argument, these three theories side by side, and leave the thoughtful reader to be arguer or critic for himself. The American or Scientific Theory of Universals underlies and supports the whole fabric of modern science. Science presents itself as exact and verified knowledge of genera, classes, or kinds of real existence, at all times observable and verifiable in the Universe as the supreme Genus. This knowledge embraces a vast body of scientific concepts, expressed in scientific words; and the truth of each concept depends absolutely on the identity of its constitution, so far as it goes, with that of the genus which is its correlate or object.

§ 15. But the identity of constitution between a subjective concept and an objective genus requires that there should be something in common between thoughts and things — something which may exist indifferently in either. Such a common term is found in the INHERENT SYSTEM OF RELATIONS OR IMMANENT RELATIONAL CONSTITUTION; for relations may subsist indifferently between things or between thoughts, and therefore be the same in both. For instance, the relation or ratio between the circumference and diameter of a circle chalked on a blackboard is precisely the same as the relation or ratio between the circumference and diameter of a circle conceived in imagination: both relations inhere necessarily in the constitution of the circle as a circle, wherever found, and are necessarily identical. In other words, equal ratios are one and the same ratio. Aristotle recognized the truth of this principle unequivocally two thousand years ago, when he said that, in such cases, "equality is unity." If this principle is true, then the immanent relational constitution of a concept may be strictly and absolutely identical, so far as it goes, with the immanent relational constitution of a genus.

§ 16. The Scientific Theory of Universals, therefore, which science presupposes in every statement of cosmical fact or cosmical law, necessarily involves the great, profound, and all-embracing principle of the OBJECTIVITY OF RELATIONS: namely, the principle that *relations are no less real, discoverable, verifiable, and intelligible in the objective world than they are in subjective thought.* The real object of every scientific concept is a self-related genus in Nature; and the possibility of observing and verifying it is the absolute condition of the possibility of science. The whole business of science is to observe, verify, and understand real genera in Nature, — that is, to discover them; it does not attempt the impossible task of proving the possibility of its own discovery, since every such proof is a manifest begging of the question. The only philosophy, therefore, which either does or can harmonize itself with science is that which defends the discoverability of real genera in Nature, or (what is the same thing precisely) recognizes *objective generic relations as the intelligible essence of a real environment not dependent on man either for its existence or for its intelligibility.* Such a philosophy is that which founds upon Scientific Realism, as opposed to Philosophical Idealism; and no other can justly lay claim to the epithet "modern."

§ 17. No philosophy, it is true, can demonstrate by pure reasoning that the Genus exists, since all reasoning, however pure, assumes the existence of the Genus. But science has already demonstrated its existence in the only possible way, not by pure reasoning, but by observation and verification. If observation and verification cannot demonstrate the real existence of the Genus, philosophy itself, in any sane sense of the word, is annihilated; for philosophy has nothing to work with except concepts, and, since concepts can think nothing whatever but genera, the doubt or denial of genera is the destruction of all concepts themselves. The legitimate work of philosophy is to take from science the concepts it has already acquired by scientific observation and verification, to combine them in new and higher concepts through philosophic hypothesis, and to confirm philosophic hypothesis by philosophic verification, — in a word, to discover still larger genera than are presented in the limited fields of investigation of the special sciences, and thereby to increase knowledge of the whole real universe. Philosophy, in truth, is only the completion or higher evolution of science itself, and can never attain to any *higher kind of certitude* than that to which science has already attained. This recognition of the results of science as the foundation of philosophy is not to "beg the question," "take the universe for granted," or "build on mere baseless assumption"; for the existence of the Genus has been long ago demonstrated by science in the only possible way, to wit, by observation and verification. The sole "postulate" of philosophy is the TRUTH OF SCIENCE — which is disputable by no educated man; and, at bottom, the truth of science is the truth of the Scientific Theory of Universals.

A WORD FROM AN AGNOSTIC.

"IF all knowledge of God, Freedom and Immortality is impossible to man, the only escape from intolerable anguish, in the constant presence of pain and death, must lie in a stoical suppression of the power to feel — in a desperate resolve to think and feel no more, but to extinguish all deep thought and all high feeling through frantic absorption in the soulless details of life."

THAT Dr. Abbot has the rare quality and power of mind which enable him to construct for himself a satisfactory theory of the Universe, is his great good-fortune. That he may not long remain in this regard the "chief among

ten thousand" is earnestly hoped, I think, by all of that great company who choose to call themselves Agnostics. Every one of them would gladly attain that intellectual eminence whence they might see and comprehend the law of the adjustment of cosmic forces in the production of an "intelligible unity." But most of them recognize the fact that, by reason of organic mental limitations, they cannot now, and probably never will be able to reach that height, though maintaining an attitude both studious and receptive in that direction.

Does it follow then, as intimated in the above quotation, that because of this limitation of mind-power, the condition of all these must be one either of intolerable anguish, or of insensibility? Not at all. On the contrary, in the company of Agnostics is manifested as much of cheerfulness, of hopefulness, of helpfulness, of enthusiasm for moral, mental and social progress, as may be found in any other class of persons. And this fact, that man's recognition of his own finiteness does not render him utterly miserable and unfit for anything but the "soulless details of life," may perhaps have an important place in the construction of a theory of the Universe.

But in regard to Dr. Abbot's type of Agnostic, I am half-inclined to use the language of Mrs. Gamp in reference to the mythical Mrs. Harris,— "I don't believe there's no sich person." I would hardly go as far as that, however, for I have no doubt of the existence of such skepticism as to the ultimate power of thought, but in such very small quantity as to demand no consideration in a discussion of Liberalism. The attitude of the Agnostic is one of aspiration, hopefulness and resignation,— eager to know as much as he may of the Law, the idea of which has displaced that of Fiat; hopeful of increased capacity and power of comprehension, which Evolution promises; resigned to such measure of achievement as results from his best effort, but never reduced to a dilemma of an incontrovertible theory of the Universe or despair of human reason and human life.

J. A. J. Wilcox.

SCIENCE THE BEST TEACHER OF LIBERALISM.

One in the habit of observing the religious standing of a community cannot have failed to notice what a large proportion of persons there are who, apparently, are perfectly indifferent to either the claims of the gospel or the teachings of liberalism. Many of them are, perhaps, nominal Christians; still, the oft repeated story of the Cross is listened to with a very languid interest. Heaven loses its charms just in proportion as Hell loses its terrors. With reference to either of these places the arguments of destructive liberalism are scarcely necessary. No apparent longing for the one or dread of the other is entertained, and, judging from what one may observe, they have come to be places that are hardly ever thought of.

It may be noted also that an actually realized feeling of moral responsibility to an invisible, mysterious entity outside of one's self seldom becomes manifest, and that the old stereotyped phrases of orthodox theology fall flat and meaningless in their ears. Although many of this class often pass as members of the church in good and regular standing, yet Christians they certainly are not. There is, whether realized or not, an irrepressible conflict between their every-day common-sense view of the things of practical life, and the fundamental theological idea that impossible things are possible. But, if not technically Christians, neither can this class be considered as occupying the position of Freethinkers. For, while there are generally good-natured doubts as to many of the assumptions of faith, still it does not appear to them really expedient to call in question doctrines that are respectable to maintain, and which are sincerely held by a large number of truly estimable and intelligent persons.

Account being seldom taken of the intense conservatism of religious habit, it is difficult for many of us to understand how old wise-heads such as these can be sound on almost all questions of a secular character, and yet be so unquestionably wrong in their belief concerning the Godhead, the Immaculate Conception, the Atonement, and the ultimate destination of mankind. Inasmuch as many in this class stand as it were on the border-land of rationalism, it seems as if numerous accessions from their number might easily be made to the ranks of pronounced liberalism. The hold of the church on their minds is rapidly weakening, and statistics show that in comparison with the increase of population, communicants and church-goers are lessening every year at a fast rate.

Unfortunately, liberalism, or a certain phase of liberalism, too often uses repulsive measures toward securing recruits from this class. It seems to me a most objectionable feature of freethought propaganda whenever coarse wit, and vulgar arguments are used as a means to this end. A mental tendency toward the acceptance of ideas opposed to supernaturalism may be arrested by unworthy methods of presenting the truths of reason.

On this account it should not seem strange if many consider it far more preferable that the legends and superstitions of Christianity should be tolerated, and allowed to flourish, than that they should array themselves on a side that delights in coarsely calling in question the honesty of popular Christian belief, with whatever truths it may contain. For it should be remembered that, however narrow and mind-warping the dogmatic assumptions of representative believers may be, there is no escaping the fact that there are a great many persons who sincerely believe there is an intimate, natural connection between the teachings of faith and the teachings of morality. It will be many years before the popular idea that the Christian religion is the parent and supporter of all that is valuable in ethical systems will give way to a more intelligent view of the same.

But, it may be noticed, while many may be repulsed, and the dormant energies of early religious training brought out in active force, by sarcastic squibs and coarse arguments, it is seldom that one resents an appeal to the intellect as to how a question of faith or morals should be settled. Herein lies one great value of the popular diffusion of scientific methods of reasoning and thinking. The combating of error by the educating facts of life will, when these facts are appreciated in their full logical force, carry more conviction, and give greater permanency to the better faiths of the present, than will the methods of low-grade thinkers who are more successful in awakening antagonism than in securing converts. There is no doubt that sarcasm and ridicule have at certain times proper functions to perform; but as factors in producing mental changes amounting in many cases to an entire revolution of thought, and in provoking a juster recognition of the Gospel of Nature, they can never stand the equals of such a powerful agent as Science.

Geo. H. Hadley.

AT HEAVEN'S GATE.

[*From the French.*]

In dreams transported to the gates of Death,
I scarce had yielded up this mortal breath
When the first object that appeared in sight
Was an old man. His beard is long and white;
His air commands, e'en while his features please:—
Saint Peter, by his head, his beard and keys!

Upon the threshold of the door he rests,
And calmly views a crowd of coming guests.
And, first, a Papist comes to ask a share
Of grace in Heaven, and gain admittance there.
"I have," said he, "been pious all my life,
And also honest, humble, free from strife."
The Apostle raised his venerable head,
And, smiling on the virtuous man, he said,—
"Enter, and take your place among the few
Who to the Pope have given obedience due."

Next came a Puritan, in modest guise;
The Saint observed him with approving eyes.
The same reply commands him to select
A seat among the stern, reforming sect.

Then came some true Mohammedans to claim
In heaven a place — and all of noble fame.
They too desire a seat among the blest,—
And the same answer follows their request.

Last came a Skeptic. "Of what sect are you?"
"Of none," he said, "but always just and true
My course has been." The Apostle paused awhile;
He knew the skeptic's life was free from guile.
"Go where you will! Still room remains for you!
Join those whose precepts seem most pure and true."

M. A.

THE EVOLUTION OF RELIGION.

RELIGION is the eagle, germinally existing in the egg, of which theology is the shell. The period of incubation has been a long one; but it is now nearly ended. Already the eaglet's beak begins to break the shell; soon he will escape the narrow walls which have so long imprisoned him, and ere long he will soar away on mighty pinions into the limitless azure of freedom.

The shell once so useful is only a hindrance now. But while the shell is breaking, people will continue to cry out against such "*destructive* liberalism."

PERRY MARSHALL.

TO CHEAPEN OR TO HONOR FAME.

ANY occasion, confided to whatever hands, is mobile to the controlling influences — may be broad or narrow as these influences become one or the other. The universe is mean in the elaborate *exposè* of one mind, its own immanent self in the first word of another. Two tendencies of interpretation thus ever contend. And as it is with theories in general, so it must ever transpire with lesser factors. Great men, for example, are too rarely greatly examined. We too often draw them by small words into the small meanings of our restricted comprehension. This we call "picturing." We localize them as the old theologies localize the gods. Frequently we seize upon a merely transitory phase of a man's life, and emphasize it as the transfusing color, when quite oppositely, though having its place and odor, it has been in fact a soon-abandoned condition.

The question herefrom arises: does not integrity — that high soul's guarantee after all the outer disguises are thrown off or impeached — compel, in those who attempt analysis at all, the largest acceptance of persons, institutions, events? Too often we draw our line of pretended description to exclude the most significant motives and appearances. Then we felicitate ourselves that here was one of our own kind, our lives not broadened to his but his cheapened to ours in the results of our paltry processes.

I have had in mind recently a couple of concrete examples in affairs which would seem to illustrate with great distinctness the point here abstractly stated.

EVENT NUMBER ONE

has to do with the last meeting of the Contemporary Club (Philadelphia), at which occurred a long interchange of views on questions touching the position of the University in modern life. In this full and free expression of ideas, Provost Pepper, of the University of Pennsylvania, Prof. Shorey, of Bryn Mawr College, Dr. MacIntosh, a Presbyterian preacher of some local eminence, and Superintendent MacAlister, of the Philadelphia public schools, participated. Now, the remarkable emphasis in all that was said that evening swept with ever-persistent force the *human* side of University life and the underlying necessity that breadth should prevail throughout the entire atmosphere of University ideals. And in the statement of these requirements — in Pepper's demand for religious inclusiveness, approval of the largest and freest avenues of growth for both sexes, insistence that the University needed to come more closely upon the *human* current of our times; in Shorey's eloquent and delicate treatment of matters involved with the education of woman; in MacAlister's close picture of concrete opportunities not too often availed of — there was a surprising and happy recognition that scholarship, which must be virile as well as polite, social as well as reserved, could be made, if it were not now (as now it is not) the overpowering moving-force of our civilization. In all that was said, this was at the top and infusing all: here must be subserved no narrow exclusive purpose — no purpose of one day or one race — but the largest human benefits within range of the arm and brain of the time. Everybody declared — let the University be an open sea, whereon all lands may enter sail, but whereof no one of them can claim selfish powers.

EVENT NUMBER TWO

takes us to quite another occasion — an occasion of which much was made within its class, and of which, aside from local attention, the *Christian Register* has prominently had some word to say. I refer to the Priestley memorial recently dedicated in the First Unitarian church, Philadelphia. What belonged of right to Unitarianism through the benediction of Priestley's life no one could deny. The defect of the occasion was, however, in the almost exclusive atmosphere of the sect with which Priestley was invested. Here was not the larger man stated, but the smaller. It is true, a few scientists (one or two of them non-churched) were present in deference to the fuller meaning of Priestley's career,— but that was only incidental, and went a dull, slow way as compared with the warm panelling descriptions, the minister-exordiums, that subserved the final stamp of sect and name put upon the memorial. Let the noble protest of John H. Clifford, of Germantown, spoken in the Camden Unitarian church on a Sunday close-following, be cherished here:

"It is curious to see on what childish conceits even the courage and faith of so-called Liberal bodies in religion may rest. People who proudly raise monuments to the martyrs of past ages, whom they can bring to some support of their own heresies — as of old the Hebrew generations built the tombs of the prophets their fathers killed — will yet persecute, openly or secretly, the true spiritual successors of the men they honor, the brothers walking by their side to-day. And what ring of egotism and narrowness in their very commemorations and eulogies! In a neighboring church the other day a monument was dedicated to a philosopher of a past age simply or chiefly because in religion he happened to anticipate the denomination of that church in some of his beliefs. Vain appropriation of what nobly belongs to mankind, to glorify the name of a system which as surely as other systems will have its day and cease to be! In the name of the human mind let us claim larger honors for individual men."

A profound and inclosing criticism. And indeed, what right have we to bundle our big men down into the corner of a sect? for what wise ambition make free with the universal or lower the standard of personal independence? Clifford well arouses such questions. And while I am at this point let me quote a related passage dealing with the same topic, uttered to me contemporaneously by a great and venerable observer:

"If Priestley was to have happened in on that celebration he would not have supposed he was the individual they were talking about. . . . I read a story years ago — a French story, by a great humorist — who pictured the return of Christ, his going from one Christian church to another,— Catholic, Protestant,— everywhere finding his name used, nowhere familiar things — the pulpits, pews, ceremonies, all new to him. . . . That is very profound — it as well touches others as Christ. . . . The significant thing in Priestley was not his being this or that in the sectarian sense, but in his attitude as come-outer, as one standing aside, taking an advance step. . . . He was like George Fox — like Hicks, too."

And my friend further insisted that we were too apt to lose sight of this "cardinal fact," yet that this alone "gives such men a permanent fame."

It is sufficient illumination to know that Priestley is far

better justified in the criticisms passed on the occasion than in the occasion itself. In what Clifford said, as in what more fragmentarily but as profoundly is infolded in my second quotation, it is humanity, not a sect, which of justice perpetuates Priestley's position — gives it its universal sweep and flow. The most that a sect can do with such fame is to participate in its benefits. After that, touch is violation.

EVENT OF EVENTS.

Here then follows the conclusion that includes all other conclusions — the high conception of generous intimacies — of a spiritual democracy — which is satisfied with proportion as Nature has established it, and never essays to make of object or character either less or more than it is in its largest capacities and connections. Poor Priestley — poor Darwin — poor anybody, whose fate it is to be dragged down into the chancery of sect, however liberal, and whether scientific or religious! Or rather — poor giants if they *could* be so prostrated! For after all is said and done, we rest content with knowing that though no word were ever spoken in direct aid thereto, over-pressed adoration and timorous acceptance are inevitably self-defeated.

HORACE L. TRAUBEL.

BOOK REVIEWS.

OUR HEREDITY FROM GOD. Lectures on Evolution. By E. P. Powell. Third Edition. New York: D. Appleton & Co., 1889. Pages, 423, $1.75.

That this book is already in its third edition proves that it meets a need, or has created one. And it does meet a need. One can hardly find, elsewhere, so popular and suggestive a setting forth of the facts, theories and prophecies of the Evolution hypothesis. And inasmuch as the author discards, as he tells us in his preface, all theological implications in his use of the word "God," even the most radically inclined can read his book, and enjoy and be helped by it. "I have used the word God," he says, "as well as other words charged with extra-naturalism, although it would be better if their use could be supplanted. It will not, however, be misleading to careful readers." On another page he says: "This book is dedicated to all those who, like the author, have lost faith in authoritative Revelation, in hopes that they, like himself, may find satisfaction in that revelation of Eternal Life and Truth which is steadily unfolded to us by Science." All parts of the book are instructive, and while they instruct they never fail to interest. The driest facts of the Evolution problem are made plain, and happily illustrated. But it is in such chapters as close the work,— "The eyes of Evolution in its Forehead," "Ethics the aim in Evolution," "That last enemy, Death,"— that the interest culminates and the purpose of the work is seen. Who can find a perfectly satisfactory book? But no one will regret owning and reading Mr. Powell's work.

THE TREE OF MYTHOLOGY, its growth and fruitage. By Charles D. B. Mills. Syracuse, N. Y.: C. W. Bardeen, Publisher, 1889. Pages 288.

"The light is good, and a pleasant thing it is for the eyes to behold the sun." If the old Hebrew proverb-maker, however, who first used this saying, had read "The Tree of Mythology," it is doubtful whether he would have liked quite so much light let in, on certain subjects, as is here found. Not very much, however, that directly and of purpose touches the beginnings of religion and the origin of theologies is here set forth; though to one who reads between the lines the book is full of suggestiveness as to the personification of natural forces, the creation of gods and the rise of "beliefs" in angels, witches and demons, in hells and heavens, in holy water and magic wine and bread. "Loskiel, the Moravian missionary, tells us that the native preachers among the Iroquois and Algonquins, informing their fellow Indians of Heaven that it was the dwelling of God, confessed that they had never yet reached that abode, but had, however, come near enough to hear the cocks crow, and see the smoke of the chimneys in heaven" (page 215). The book is full of facts. It is a light-bringer. And while, from its nature, there is not much that can be called "fine writing" in the volume, yet in the closing chapter there are passages that rise into eloquence. As a reference-work alone the book should be in every library. Moreover, although this is not directly its purpose, it will help on largely in the freeing of men from what in religion is external and meretricious. In the author's own words, "the mind of man is to grow, and leave the limitations and hamper of all its past behind. The religion of reason will exorcise the beasts and the ghouls of sense" (page 261). It is good to have been a laborer towards such fruition!

LOOKING BACKWARD, 2000—1887. By Edward Bellamy. Sixteenth Edition. Boston: Ticknor & Co., 1889. Pages 470, $1.50.

"Looking Backward," as of course "everyone" now knows, is a great look forward. And while indeed its warmth and glow are, in the present unsatisfactory age, as of a "light that never was on sea or land," yet lapse of time and continuous re-reading do not break the charm of the book, nor reveal where its thought is fallacious or where its high, delightful pictures are such as *might not in reality be*, to the blessedness and rest of man. Naturally, the book is here and there scorned. Here and there some few men, or body of men, of individual socialistic hobbies, deride the work. But it cannot be laughed away, nor sneered away. It is a grand thing to have done. It is the book of a century, if not of a nation's existence. It is worth living to have written,— worth living, even in 1887, as life is now, to have devised. Many transcendentally glowing things have been said and printed of it, but not a word of commendation has it received that it does not deserve. It grows on one,— haunts one, and will not down. And its influence will not fail. We may wish some few things were omitted; the *ideal* of "social habit" is not always present in it: in one or two pictures of its twenty-first century customs it grates. But we take the book as a whole, and rejoice for it. As a literary work, moreover, aside from its subject-matter, it is exceedingly clever and attractive. The surprise of the second waking from the double dream within the greater dream, at the end, carries us back to our first reading of Aldrich's "Marjorie Daw," years ago. We never expected a second such shock of interested surprise, but we have met it.

THE INSUPPRESSIBLE BOOK: A controversy on Religion (reprinted from the *Nineteenth Century*) between Herbert Spencer and Frederic Harrison, with Comments by Gail Hamilton. Boston: Bradlee Whidden, Publisher. Pages 278, $1.50.

Why this book should have been reprinted, after both the original disputants had desired it suppressed, and after one of them, Herbert Spencer, out of deference to Mr. Harrison's grumblings, had paid for the destruction of the first plates and first copies of the work, is hardly to be explained in any reasonable way. All that can be said is, "Gail Hamilton did it." Of the present edition, her own "comments" form nearly one-half of the volume. And they are certainly Gail Hamilton's; the cutting rhetoric, the withering sarcasm, the torrent-rush of pitiless word-lashing, are all hers. Concerning the first portion of the book, at the time of the original suppression of the Controversy many felt the helpfulness of the discussion between the two great disputants in clearing up scientific and philosophical fog, and regretted the book's recall. Here, for those who wish it, is the Discussion come to life again. And surely time has caused no loss in its ability to interest.

THE REIGN OF THE STOICS, their History, Religion, Philosophy. By Frederic May Holland. Pages 248, $1.25.

A visitor to our office, having taken this book from our table and examined it, said at once, "This is just what I have wanted for years. And I have seen the book advertised many times, yet never thought what it was." It is a book of hundreds of brief citations from the "heathen" writers who give the work its title, — maxims of self-control, self-culture, benevolence, and justice, with references on each page showing exactly where the original passages, item for item, are to be found. "Where, outside of the Bible, will you find teachings so pure and spiritual that they deserve to be mentioned in comparison?"— how often, by Christianity, this question has been flung at Liberalism. Yet even the churchly Robertson said: "The noblest creed ever made out by human beings was that of the Stoics!" And indeed the passages in this book, for moral and spiritual worth, cannot be equaled by anything that Christianity, at least, ever produced. Here is the Creed of Humanity. Here is the Gospel of Freedom and Patriotism, of Health and Temperance, of Hope and Generosity and Patience and Helpfulness,— in language that he who runs may read and be blessed, and with never the hamper or obscurity of the claim of "revelation." We have come to know, however, that the best things of the world are never "miraculously revealed," but are the outgrowth of the labor and high hope of man. Only weak things, inferior things, need the bolster of deific inspiration.

Unusually favorable notice from the press and from economic critics is being met by Mr. Gilman's recent work on "Profit Sharing." In our next issue we shall have some review of the book. It touches, perhaps, one of the methods most likely to-day to lead to some solution of the labor problem.

Among other books received, to be noticed later, are these:

"Pioneer Pith, the Gist of Lectures on Rationalism," by Robt. C. Adams. Truth Seeker Co., N.Y. Paper, 100 pages, 25 cts.

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